

# ZION'S HERALD AND WESLEYAN JOURNAL.

*Whether they have to do with the cause of Zion or not, it is their duty to speak up for it.*

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## SLEEP.

Where all refreshment find!  
And thoughts, like reprobates seem to fan  
The mirror of the mind,  
As soft and silent do they pass,  
Described upon the trembling glass.

Sleep is a bed of balm,  
Where, when the mornour lies  
All buried in the waveless calm,  
He communes with the skies;  
While many a grief and many a woe  
In fair reflection lovelier grow.

Sleep is a silent sea,  
Whose waves never roar—  
An emblem of eternity.

When life's brief tide is o'er,  
And seraphs staining through the gloom,  
Gild all the deep with heavenly bloom.

Sleep is a haven fair,  
Where few and favored hours  
Repose in peace from toil and care,  
Like leaves of lovely flowers,  
Which soon upon the breezes' breast,  
But scarce a wave, so soft their rest.

Sleep is a type of death,  
Without a passing shade—  
The silent exit of the breath—  
An only token made  
That all is o'er, and all is past—  
The port of bliss attained at last.

Sleep is a sign of heaven,  
So sweet its restful form,  
And such forgetfulness is given,  
Of tempest and of storm—  
It is very stillness seems to say,  
"It shall awake in endless day!"

From the Northern Christian Advocate.

## WHAT CONSTITUTES A CALL TO THE MINISTRY?

Mr. Editor:—There are periods in every Church, at which it is specially called to revert to first principles. Such, it appears to me, is the present period with regard to our own. Multiplying events of rapidly rising magnitude, call on our Church to solemnly inquire into the state of her ministry. The facts, that many who have been set apart for the sacred office, are abandoning it for other vocations—that they are doing this in the very sight of vacant pulpits and unoccupied fields—that they are doing it in the midst of perishing thousands at home, and in the hearing of the most heart-piercing cries for ministerial aid from abroad—the impudent petitions, the daftening entreaties annually made by thousands of our people for more powerful ministers—these and many kindred facts summon us to a solemn and searching inquiry into the *call and qualifications* of our young ministers. Deeply impressed by this theme, I propose, with entire submission to your judgment, to address to your readers a few consecutive communications on it.

The question, what constitutes a call to the ministry? will entirely occupy the present paper. In elucidating this great question, only a few penetrating glances at it can here be taken.—As it is no part of our object to describe those ministerial qualifications which are common to all Christians, we shall speak exclusively of what designates the minister. Does personal piety constitute the ministerial call? A single moment's reflection will meet this question with a negative. Though without this new character a man can no more be a minister than a clod can be a sun, still this is not his ministerial designation. Did this celestial element of character amount to the minister's call, then would all Christ's disciples, male and female, through the whole range of Christendom, be summoned to the work of the pulpit.

Nor is a call to the sacred office to be found in a *fovid desire for the world's salvation*.—This desire is the instant offspring of renewing grace. The hour of conversion is the date of its birth. Every subject of conversion is conscious of its presence. Where was it ever known that the disciple was so unlike his Lord, as not to feel the love of his Savior, and the anointing of the M. E. through much exemplary death?—What then?—the only hope is the widow's God. C. WILSON.

G. Jasper.

John F. Hurd, Feb. 10, aged 33 years. Our departmental Sister H. ex-sister since she died of sickness was with great peaceful and triumphant. Wilson.

consumption, Sister B. ex-go, and by the means of our dear Christian support the important choice, she useful mem- son the most of her sick- ness evidence Nason.

of Joseph March 22, of many he, like too off the great more conven- tional fate came but it seems the great work, but the an- ticipated he was en- savior, and acceptance, and the consoling test. MC MILLAN.

daughter of John F. Hurd, Feb. 10, aged 33 years. Our departmental Sister H. ex-sister since she died of sickness was with great peaceful and triumphant. Wilson.

G. Jasper.

in Cabotville, C. was a class agent, and used to take the risk and responsibility of the business. The necessary expenses of Maine, New Hampshire.

published weekly, at payment may be addressed to the Agent containing \$10.00, or other matters with the names of the Post Office to whom that can express their wishes, and state facts and

conclusions, but can go no farther. They are without power to utter consecutive thought.—The moment it is attempted, confusion ensues; the longer it is continued, the darker the chaos. The utter destitution of logical discernment is so deeply stamped on such minds, as that no perseverance will furnish a remedy. When they leap to correct conclusions, by a sort of instinctive accuracy, they are totally incapable of retracing the mental process, and consequently of ever developing the power of argument. But one "apt to teach," not only grasps the facts, but by a vivid, logical perception, marks their connection to each other, and their relation to the conclusion. Such a mind, by every attempt at discussion, augments its logical power. This position is powerfully sustained by the direction to Timothy, to commit what he had learned, "to faithful men, who should be able to instruct others." Indeed, the Scriptures insist, with the deepest emphasis, on this ability in a minister to communicate truth instructively. Few need to be informed that this mental characteristic is not the gift of education, or of miracle, but of nature.

What we have entitled a preparation in grace admits not of the same accuracy in definition. It may consist chiefly of a strong inward movement of the Holy Spirit towards the ministerial work, and of a deep impression of connected truth made on the powers of the soul. This divine inward movement can only be stated as a fact, and not analyzed in its process. The certainty it imparts is to the subject who feels it—it to him is a matter of consciousness, to others of testimony. But that impression of truth, divinely made on his susceptibilities, bodies itself forth to other minds in his attempts to teach it to them. Of this we have an emblem in lithography: the impression which the stone is intended to impart, it first receives itself. So is truth first stamped on the minister's susceptibilities; for not till then could he transfer the impression to other minds. Thus is "a dispensation of the gospel" truth committed to him." Those original powers by which he was made "apt to teach," quickened into second life by the Spirit of all grace, enable him to lay hold on connected truth with an exhaustless tenacity. Then will he "desire the office of a bishop." It will not be the title of a bishop, or the emoluments of a bishop, glittering before the eye of his ambition or cupidity, which will awaken his desire, but the office, the work, the strenuous toil of a minister, for which he will pant. In this state he enters on his work, not as a patient does on a course of medicine, believing it to be a less evil than the disease which it may remove, but as the hungry take food, from the cravings of an intense appetite. The thoughts that burn in his heart will move his hands to utterance. His deep and mighty theme supplies his inspiration. He has believed; so that the vision of eternal realities has burst upon him, and therefore he speaks. No arts of casuistry are demanded to determine the question of his call. Excepting in the dark hour of satanic assault, he will understand it. Heaven and earth will understand it. He will not open his mouth in public, without some gospel truth leaving from it! And that truth will glow in the living flame of its fountain. The other element of a divine call is the concurring voice of the church. On this we cannot here enlarge, but must only subjoin a word for candidates for the office, from kneeling on his knees, with his hands spread up to heaven." So that his "standing" is explained to mean, standing on his knees, or he stood at first, he must have fallen upon his knees. It is a little remarkable that the sacred historian is so explicit as to Solomon's posture during this prayer. The other passage is Mark xi. 25, "And when ye stand praying, forgive," &c. Now, if by Solomon's standing before the altar, we are to understand his standing on his knees, as it is explained there, we do no violence to Mark xi. 25, to construe it in the same way; especially, as in every other instance, where the manner is referred to, kneeling or prostration, is spoken of as the accustomed form. Let us notice some of these instances. The Psalmist says, "O come let us worship and bow down, let us kneel before the Lord our Maker."

We find when Elijah prayed upon Mount Carmel, he cast himself down upon the earth, and put his face between his knees. Daniel kneeled upon his knees, three times in a day, and prayed and gave thanks before his God. If we come to the New Testament, the evidence is much more abundant in favor of kneeling. The apostle says, quoting from Isaiah, "As I live, saith the Lord, every knee shall bow to me, and every tongue confess." Rom. xiv. The enlightened policy of the present age has given an impulse to institutions of a benevolent character, which is felt throughout the civilized world. A compassionate regard for the misfortunes of men, seems universally to have seized the public mind, and put it into vigorous operation for devising appropriate means of relief. So generally has this sentiment prevailed, and to such happy results has it led, that nearly every form of human want and necessity may be supplied or greatly alleviated, through the means now provided for that end. And not only has this great principle of enlarged benevolence manifested itself in enterprises more immediately charitable, but it has also been equally triumphant in those departments which aim to facilitate self-protection, and anticipate the hand of charity.

In this latter class, Life Insurance holds a pre-eminent rank, and commands itself to the careful consideration of every prudent man. Upon this subject the following just observations, from the pen of the distinguished McCulloch, are found in Brande's Encyclopaedia. Contracts of this kind are of immense importance to society. Every man whose income depends on his own life or exertions, and on whom others are dependent for support, must be sensible of the advantages of arrangements by means of which, at a small sacrifice of immediate comfort, he is enabled effectually to provide against the casualties of life. They are of a totally different nature from gambling. Though nothing can be more uncertain than the continuance of an individual life, yet nothing is more inevitable than the duration of life in the mass; consequently, the exact value of Life Assurance can be calculated without any uncertainty whatever, and a man by effecting an insurance, secures to his representatives, against the risk of accident, the advantages they would have from his enjoying his exact proportion of the average duration of life. Such transactions provide against destitution, and tend directly to the accumulation of capital; they will therefore be encouraged and protected in all well governed communities."

The conduct of Peter, when about to perform a miracle, agrees with that of Paul. Acts ix. 40: "Peter put them all forth, and kneeled down and prayed." Stephen, also, (Acts viii. 60) when about to bring his spirit into the hands of Jesus, under a shower of stones, "kneeled down," and cried, "Lord, lay not this sin unto us."

Lastly, we mention the example of our Lord himself. "He fell on his face and prayed. Luke says, chap. xxi. "He kneeled down and prayed." Thus we see, both from the Old and New Testament, that "kneeling," or "bowing down," was the uniform practice of kings and prophets, of Christ and apostles, in private and in public, when about to perform a miracle or to give up the ghost. This being the scriptural, and therefore the proper mode, we infer.

1. That the early Methodists were nearer the Scriptural standard in one respect, than most other denominations of Christians; nor yet in the most profound impression of duty to preach, then must it be found in something we have not yet enumerated.

In attempting a summary answer to this great question, we state that it consists in a combined preparation in nature and in grace, subject to the judgment of the Church. The Scriptures insist on this quality in a minister, "a bishop must be apt to teach"—must have inherited the power to communicate to others what he knows himself. Not only must he be sound judgment, clear perception, and good reflective powers, but the ability to transfer to other minds the thoughts of his own. We have all met with persons who can express their wishes, and state facts and

144.110 seamen, yearly—these were avenues for Boston to exert its influence through. How important then was it that this influence should be of the right kind.—Traveller.

From the Northern Christian Advocate.

## KNELLING IN PRAYER.

Mr. Editor:—It may be, and doubtless is, thought by many, that it is a matter of no consequence what position we occupy in prayer, provided our hearts are in a proper frame. Hence some stand erect, others sit, while there are others who deem it both a more appropriate and scriptural posture "to kneel before the Lord, their maker." I desire to offer a few observations in favor of the latter mode of approach to their requirement, as to the manner of his approach to God; but this makes nothing in favor of standing up to pray.

## ROBERT HALL ON POPERY.

Popery, in the ordinary state of its profession, combines the forms of godliness with a total denial of its power. A heap of unceasing ceremonies, adapted to fascinate the imagination and engage the senses—implicit faith in human authority, combined with an utter neglect of Divine teaching—ignorance the most profound, joined to dogmatism the most presumptuous—a vigilant exclusion of biblical knowledge, together with a fatal extinction of free inquiry—present the spectacle of religion lying in state, surrounded with the silent pomp of death. The very absurdities of such a religion render it less inaccessible to men, whose decided hostility to truth inclines them to view with complacency, whatever obscures its beauty or impedes its operation. Of all the corruptions of Christianity which have prevailed to any considerable extent, popery presents the most numerous points of contrast to the simple doctrines of the gospel; and just in proportion as it gains ground, the religion of Christ must decline.

On these accounts, though we are far from supposing that popery were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence that the professors of evangelical piety would be its victims.

Whether popery will ever be permitted, in the unscrupulous counsels of heaven, to darken and overspread the land, is an inquiry in which it is foreign to our province to engage. It is certain, that the members of the Romish community are at this moment on the tip-toe of expectation, indulging the most sanguine hopes, suggested by the temper of the times, of soon recovering all that they have lost, and of seeing the pretended rights of their church restored in their full splendor. If any thing can realize such an expectation, it is undoubtedly the torpor and indifference of protestants, combined with incredible zeal and activity of papists; and universal observation shows what these are capable of effecting, how often they compensate the disadvantages arising from paucity of numbers, as well as almost every kind of inequality.

## PERSONAL EFFORTS OF PASTORS.

A pastor's wife addressed a note to one of us, asking us to urge upon ministers the duty and desirability at this moment, of making frequent pastoral visits in the families of their people. She assured us that in congregations where no special evidences are furnished that the Holy Spirit is moving with power, many individuals are seriously impressed with a sense of the value of the soul, and the necessity of seeking its salvation, but they are deterred from making known their feelings.

Besides, it is impossible for a pastor to know the actual state of feeling among his people, unless he sees them individually, and makes inquiry as to their spiritual condition.

These suggestions are timely and judicious, and we do not doubt they will so commend themselves. There are few, even though their minds may be seriously exercised, who have the moral courage to come to their pastor's house and disclose their feelings to him; who, if he were to visit them, would open their minds freely to him; and we should be glad to know that in our churches the most efficient means are in progress to bring the minds of all men under the influence of personal religious effort. This is a department of labor too much overlooked of late years.—N. Y. Observer.

## EVENING HOURS.

What have evening hours done for mechanics who had only ten hours' toll? What in the moral, what in the religious, what in the scientific world! Hearken to these facts! One of the best editors the Westminster Review could ever boast, and one the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter on the London Times was a weaver in Edinburgh; the editor of the Edinburgh Witness was a stonemason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Bath; and the late Dr. Milne, of China, was a herd-boy in Rhynd; the principal of the London Missionary Society's College, at Hong Kong, was a saddler at Huntly; and one of the best missionaries that ever went to India was a tailor in Keith. The leading mechanist on the London and Birmingham Railway, with £700 a year was a mechanic in Glasgow; and perhaps the richest iron-founder in England was a working man in Moray. Sir James Clarke, Her Majesty's physician, was a druggist in Banff; James Hume was a sailor; Mr. Macgregor, the member for Glasgow, was a poor boy in Ross-shire; James Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule.—North of Scotland Gazette.

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They are of a totally different nature from gambling. Though nothing can be more uncertain than the continuance of an individual life, yet nothing is more inevitable than the duration of life in the mass; consequently, the exact value of Life Assurance can be calculated without any uncertainty whatever, and a man by effecting an insurance, secures to his representatives, against the risk of accident, the advantages they would have from his enjoying his exact proportion of the average duration of life. Such transactions provide against destitution, and tend directly to the accumulation of capital; they will therefore be encouraged and protected in all well governed communities."

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WEDNESDAY, APRIL 12, 1848.

**FOREIGN POLICY OF THE NEW FRENCH REPUBLIC.**

The greatest anxiety prevails to learn what relations the monarchies of Europe will form with the new Republic of France. They will depend much, of course, on the attitude which France herself assumes towards her neighbors. The new Minister of Foreign Affairs, Lamartine, has announced the foreign policy of the government, in a document of striking significance. Though marked somewhat by the fervor of his poetical style, it is eloquent and nobly elevated in its positions. It is a letter of instructions to the Diplomatic Agents of the French Republic. It declares that—

The French revolution has thus entered its final period. France is a republic. The French republic has no need of being recognised in order to exist. It stands on natural right and national right; it is the will of a great people, who ask no title but from itself.

The proclamation of the French republic is not an act of aggression against any form of government in the world. Forms of government have with all people their diversities, as legitimate as diversities of character, of geographical situation, and of intellectual development, moral and material. Nations have, like individuals, different ages. The principles which rule have different phases. Monarchs, aristocratical, conservative, republican governments, are the expression of those different degrees of the maturity of the genius of nation. They demand more liberty, just as they feel themselves capable of supporting more; they demand more equality and democracy in proportion as they are inspired by more justice and love for the people. It is a question of time.

A people lose themselves in anticipating the hour of this maturity, as they dishonor themselves when they allow its escape. Monarchs and the republic are not, in the eyes of true statesmen, absolute principles engaged in a death struggle—they are things which stand in contrast, and which can live face to face on a mutual understanding and with mutual respect.

War is not then the principle of the French republic, as by a fatal and glorious necessity it had become in 1793. Between 1793 and 1848 there is a century.

In certain after half a century, to the principle of 1793, or to the principle of conquest of the empire, would not be to advance but to retrograde with time.

The revolution of yesterday is a step in advance, not in arrear. The world and ourselves alike wish to march to fraternity and to peace.

The French republic will not then provoke war against any one. She need not say that she will accept it, if the conditions of war be laid down to the French people. The feeling of the men who govern France at this moment, is this: happy France, if war be declared against her, and if she be thus constrained to increase in power and glory despite of moderation!

Terrible responsibility to France, if the republic herself declares war, without being provoked to it. In such case, the American government, in view of the

action of her power accumulated during so many years of peace, would render her invincible at home, redoubtable, perhaps, beyond her frontiers. In the second case, she would turn against her the recollection of her conquests, which disaffected nationalities, and she would compromise her first and most universal alliance, the mind of nations and the genius of civilization.

According to these principles, Monsieur, which are the coolly-adopted principles of France—principles which she can present without fear, as without defiance, to her friends and to her enemies—you would do well to ponder over the following declarations.

Then follows a series of positions, one of which upsets the whole settlement of Europe, as provided by the Quintuplet treaties of 1815. Switzerland is thus seconded absolutely in her movement of Federal Reform, and Italy in her new projects. Lamartine proceeds—

The treaties of 1815 exist no longer as a right in the eyes of the French republic; however, the territorial limits of these treaties are a fact which it admits as bases and starting points in her relations with other nations.

But if the treaties of 1815 only exist as facts to be modified by common consent, and if the republic declares aloud that she has for right and for mission to arrive regularly and pacifically at these modifications, the good sense, the moderation, the conscience, the prudence of the republic exist, and are for Europe a better and more honorable guarantee than the letters of these treaties, often violated or modified.

The following is courageously out-spoken. There is an honesty and manliness in it, which must amaze and confound the trained diplomats of Europe, who too generally hold with Talleyrand that language was made as a disguise of one's thoughts.

Thus we say it openly, if the hour for the reconstruction of some oppressed nationalities in Europe, or elsewhere, appear to be to announced in the decrees of Providence—if Switzerland, our faithful ally, was constrained or menaced in the movement of growth that she is effecting within herself, to lend an auxiliary hand to the other nationalities of Europe—then the independent states of Italy were invaded—if limits or obstacles were imposed upon their internal transformations—if, by force of arms, their right should be disputed of forming alliances among themselves for the consolidation of an Italian country, the French republic would believe herself authorized to arm for the protection of these legitimate movements of the growth and nationality of those people.

This can hardly be considered short of a challenge to Austria, and Italy will doubtless rise erect at it—Lamartine concludes as follows—

The republic, you see, has at her first step bounded over the era of proscriptions and dictatorships. She is decided never to let liberty at home, she is equally decided never to let her of any one between the two great radius of her life, and the radius of her heart; she proclaims herself the independent, and neutral ally of all rights, of all progress, of all the legitimate developments of the institutions of nations, who desire to live on the same principles as her own; she will make no underhand or incendiary propaganda among her neighbors. She knows that there are no durable liberties but those that spring from themselves upon their proper soil. But she will exercise by the light of her ideas, by the spectacle of order and of peace that she hopes to give to the world, the sober and honest proselytism—the proselytism of esteem and of sympathy. It is not war, it is nature. It is not the agitation of Europe, it is the life. It is not to inflame the world; it is to shine from her place upon the horizon of nations—to advance and to guide them at once.

The morale of this movement has thus far certainly been remarkable—few examples in history are more admirable. The prompt energy of the people in the outbreak, their moderation after it, the thorough simplification and renovation of everything in the political system by the provisional rulers, the commanding air of intrepid, but calm assurance and self-respect with which they speak to Europe, and the above uncompromising declaration of brotherhood with struggling Italy and Switzerland, are notable points. A glorious light of hope has dawned on Europe—God grant it may not again be obscured.

**THE TOMB OF MR. ADAMS.**—A correspondent of the New York Journal of Commerce furnishes the following description of the last resting-place of Mr. Adams—

The Tomb of Mr. Adams is in the ancient burying ground of Trinity, within a few feet of the gate, and to the left of the gateway. The back part of the tomb is towards the gate-way. The burying ground has been in use upward of two centuries, and is enclosed by a substantial stone wall. The remains of Ex-President John Adams, and his wife, repose beneath the church on the opposite side of the street, near the old burying-ground.

The amount of species in all the banks in the United States, by the last returns, may be stated at about forty millions of dollars, or less than two thirds of the amount in the Bank of England.

**Zion's Herald and Wesleyan Journal.****SPIRIT OF THE METHODIST PRESS.**

Western Christian Advocate—Complaining Spirit—Southern Christian Advocate—China Mission—Christian Advocate and Journal—Baltimore Conference—Boundary Question—Northern Christian Advocate—Genesee Evangelist.

The WESTERN CHRISTIAN ADVOCATE is defending manfully our cause, against a series of most shameful attacks in the Presbyterian papers of the West. Our main hope should be to live down such hostility, but at the same time a little fighting is necessary, also. "Contend for the faith," says St. Jude.

A correspondent writes the following good sentiments, appropriate here as well as in the West—

I am surprised at the croaking, in your able paper about the decrease in the Methodist Episcopal Church. Most certainly there is no need of any such thing. What could be expected after such an enormous increase as we had some years ago? We took in, about two years, nearly four hundred thousand members; and I think the decrease has been as small as could have been expected, especially as so many are everlastingly moving west. I think instead of croaking, blaming members and preachers, as has been done, to the no little gratification of the enemies of Methodism, we have great reason to take courage and go on. I feel as much as ever for Methodism, let it be where it may; and I do hope we shall have no more such croaking, but more humiliation and prayer, and the gospel more constantly preached with the Holy Ghost sent down from heaven. Let all bitterness and wrath be done away, both north and south, and we have nothing to fear; for yet, by the grace of God, our holy Methodism will take the world.

The French revolution has thus entered its final period. France is a republic. The French republic has no need of being recognised in order to exist. It stands on natural right and national right; it is the will of a great people, who ask no title but from itself.

The proclamation of the French republic is not an act of aggression against any form of government in the world. Forms of government have with all people their diversities, as legitimate as diversities of character, of geographical situation, and of intellectual development, moral and material. Nations have, like individuals, different ages. The principles which rule have different phases. Monarchs, aristocratical, conservative, republican governments, are the expression of those different degrees of the maturity of the genius of nation. They demand more liberty, just as they feel themselves capable of supporting more; they demand more equality and democracy in proportion as they are inspired by more justice and love for the people. It is a question of time.

The leader of the Southern Christian Advocate is on the China Mission of the Methodist Episcopal Church, South. It says of Shanghai, the locale of the new Mission—

We are informed by Mr. Smith that its situation is good and salubrious, while its commercial importance can hardly be overrated. Its population is estimated at over two hundred thousand; while that of Sun-kiang-foo, the province in which it is situated, is some thirty-five millions! It is the seaport of Nanking and Soo-choo-fo, cities of great commercial importance and of an incredibly dense population, the latter, moreover, being the metropolis of fashion and literature. In fact, Shanghai is the emporium for the European and American trade in the north of China—while all the central provinces of the empire make it their outlet, and Soo-choo-fo, Tartary their entrepot. It is anemporium for the westward bound of Fukien and the province of Fukeen, on the south. \*

Besides these local advantages, promising so much, under the Divine blessing, to the missionaries, it affords us great pleasure to learn, that the inhabitants of Shanghai are friendly to those who have settled among them. The city was captured by the British troops during the war, but there was no destruction of property or life to any considerable extent; consequently, says Mr. Smith, there is but little exasperation of feeling, or disaffection to the British on that account. We suppose there is less towards the Americans than to the British. "Already," says the intelligent traveller, "have Christian books, like many leaves from the tree of life, found their way to Nanking, Soo-choo-choo, Chin-keung, and other important cities, of great commercial importance, and of an equally large population, a desire to know more of the doctrines they reveal."

Years of peace, would render her invincible at home, redoubtable, perhaps, beyond her frontiers. In the second case, she would turn against her the recollection of her conquests, which disaffected nationalities, and she would compromise her first and most universal alliance, the mind of nations and the genius of civilization.

According to these principles, Monsieur, which are the coolly-adopted principles of France—principles which she can present without fear, as without defiance, to her friends and to her enemies—you would do well to ponder over the following declarations.

Then follows a series of positions, one of which upsets the whole settlement of Europe, as provided by the Quintuplet treaties of 1815. Switzerland is thus seconded absolutely in her movement of Federal Reform, and Italy in her new projects. Lamartine proceeds—

The treaties of 1815 exist no longer as a right in the eyes of the French republic; however, the territorial limits of these treaties are a fact which it admits as bases and starting points in her relations with other nations.

But if the treaties of 1815 only exist as facts to be modified by common consent, and if the republic declares aloud that she has for right and for mission to arrive regularly and pacifically at these modifications, the good sense, the moderation, the conscience, the prudence of the republic exist, and are for Europe a better and more honorable guarantee than the letters of these treaties, often violated or modified.

The following is courageously out-spoken. There is an honesty and manliness in it, which must amaze and confound the trained diplomats of Europe, who too generally hold with Talleyrand that language was made as a disguise of one's thoughts.

Thus we say it openly, if the hour for the reconstruction of some oppressed nationalities in Europe, or elsewhere, appear to be to announced in the decrees of Providence—if Switzerland, our faithful ally, was constrained or menaced in the movement of growth that she is effecting within herself, to lend an auxiliary hand to the other nationalities of Europe—then the independent states of Italy were invaded—if limits or obstacles were imposed upon their internal transformations—if, by force of arms, their right should be disputed of forming alliances among themselves for the consolidation of an Italian country, the French republic would believe herself authorized to arm for the protection of these legitimate movements of the growth and nationality of those people.

This can hardly be considered short of a challenge to Austria, and Italy will doubtless rise erect at it—Lamartine concludes as follows—

The republic, you see, has at her first step bounded over the era of proscriptions and dictatorships. She is decided never to let liberty at home, she is equally decided never to let her of any one between the two great radius of her life, and the radius of her heart; she proclaims herself the independent, and neutral ally of all rights, of all progress, of all the legitimate developments of the institutions of nations, who desire to live on the same principles as her own; she will make no underhand or incendiary propaganda among her neighbors. She knows that there are no durable liberties but those that spring from themselves upon their proper soil. But she will exercise by the light of her ideas, by the spectacle of order and of peace that she hopes to give to the world, the sober and honest proselytism—the proselytism of esteem and of sympathy. It is not war, it is nature. It is not the agitation of Europe, it is the life. It is not to inflame the world; it is to shine from her place upon the horizon of nations—to advance and to guide them at once.

The morale of this movement has thus far certainly been remarkable—few examples in history are more admirable. The prompt energy of the people in the outbreak, their moderation after it, the thorough simplification and renovation of everything in the political system by the provisional rulers, the commanding air of intrepid, but calm assurance and self-respect with which they speak to Europe, and the above uncompromising declaration of brotherhood with struggling Italy and Switzerland, are notable points. A glorious light of hope has dawned on Europe—God grant it may not again be obscured.

**THE CHRISTIAN ADVOCATE AND JOURNAL** contains a letter from the Baltimore Conference. It says—

Nothing of special importance has occurred, except that a very able report of the border affairs, was presented by a committee, and adopted with great unanimity. It will be sent to you by the secretary, Brother S. A. Roszel, for publication in the Advocate; together with several reports ordered by the Conference to be read at the meeting, and a closing address, before sending the appointments, &c., appropriate, and gave universal satisfaction, not only to the preachers, but to the vast congregation which crowded the galleries, and occupied all the spare room below.

This morning at 9 o'clock, the Conference went into the election of Delegates to the Gen. Conf. At the first ballot, J. D. Bridge, P. Crandall, J. Porter, M. Trafton and M. Raymond were duly elected; and after two or three unsuccessful ballottings, C. Adams was elected by hand vote, as the remaining delegate. W. H. Hatch and A. D. Sargeant were elected by the same process as Reserves.

This afternoon, an interesting Peace meeting was held. Professor A. Walker and others addressed the meeting, and a good impression was made in favor of this cause of Christ and humanity.

The weather is still auspicious, the people of this pleasant little city very hospitable, and the itinerants are having altogether a most delightful Conference. May it so continue!

**TUESDAY, April 6.**

Conference opened with religious services by Br. A. Kent.

After some preliminary business, the candidates for admission into full connection were called forward and examined by Bishop Heddle.

Br. Bradford, Husted, and Richards, Committee on the Bible Cause.

Br. Ely, Committee to receive money for expenses of Delegates to General Conference.

Br. Allen, Wise, Ely, Committee on Publication of Minutes.

The first and second questions were answered.

**THURSDAY, April 6.**

Conference opened with religious services by Br. A. Kent.

After some preliminary business, the candidates for admission into full connection were called forward and examined by Bishop Heddle.

Br. Bradford, Husted, and Richards, Committee on the Bible Cause.

Br. Ely, Committee to receive money for expenses of Delegates to General Conference.

Br. Allen, Wise, Ely, Committee on Publication of Minutes.

The first and second questions were answered.

**SATURDAY, April 8.**

The most important matter before the Conference this morning, was the interests of education.

In regard to the Wesleyan University, it appeared from the report of the committee, that there were about three thousand dollars due the University on the old pledge, (five thousand dollars)—towards this three thousand dollars they had about five hundred dollars in notes, and a subscription list amounting to some fourteen hundred dollars more, leaving a balance of something over a thousand dollars yet unprovided for.

Bro. Amos Binney, with a liberality truly commendable, offered to take the notes and subscriptions of the hands of the Conference, and give the Conference their full amount in cash for them to provide the Conference would raise the balance of a thousand dollars, and thus square off the whole debt to the University.

The Conference accepted the proposition and raised on the spot, in pledges from the preachers, about thirteen hundred dollars, and thus we have reached the conclusion of this whole matter, so far as this important provision is concerned.

He remarked on the duty of entire devotedness to the one work to which they are called, and among other things, the importance of faithfulness in pastoral visiting. The reading of sermons was condemned, and extemporary preaching recommended and urged.

The examinations of character being resumed, the following brethren were admitted into full connection, and elected to Deacons' orders: Elihu Grant, Andrew H. Robinson, Geo. Burnham, John B. Gould, Geo. Rogers, Thomas Spillett, Lorenzo Barber, H. H. Winchester, John Cooper.

Dixon Stebbins received an effective relation.

Several subjects arose, in the progress of the business, which determined the Conference nearly all the morning; so that the regular business of the session not, as yet, far advanced.

**SATURDAY, April 8.**

Conference was opened by Br. J. B. Husted.

Samuel Fox and Nathaniel Bemis were elected to elders' orders; several brethren were elected to orders at Local Deacons, and one as a Local Elder.

Much business of a miscellaneous character has been done this morning. Arrangements for the Sabbath services have been announced, many churches of our own and other denominations having requested the Conference to supply their pulps.

**M. J. TALBOT, JR.**

**NEW ENGLAND CONFERENCE.**

**WORCESTER, MASS., April 5.**

Dear Br. Stevens:—At your request I furnish you with a sketch of some of the more important doings of the Conference now in session in this city.

The session commenced at 9 o'clock this morning; but few of the members were absent; Bishop Waugh presided. The Bishop opened the Conference with the usual religious exercises, in which he was assisted by our venerable fathers J. A. Merrill and Bates.

The Bishop's opening address was very appropriate and feeling, and was responded to by many warm tears and hearty amen!

Br. Adams, L. Boyden, and J. Whitman, were re-appointed Secretaries.

Br. Crandall, Stone, Binney, T. C. Peirce, Porter, Sergeant, Trafton, were appointed a Committee to nominate the usual Conference Committees.

While these brethren were preparing their list, the 9th Question—*Who are the Superannuated or worn out Preachers?*

Br. H. P. Hall, B. F. Lambard, Moses Palmer, F. Nutting, E. F. Newell, J. Parker, C. Virgin, R. D. Eastbrook, E. Willard, R. Spaulding, E. Kirby, S. Cushing, Dexter, S. King, Benj. Paine, Amasa Taylor, E. Otis, and E. Mudge, were continued in that relation.

C. W. Ainsworth and F. A. Griswold, were made effective.

RECEIVED FOR BIBLICAL INSTITUTE.

From Greenville, R. I.	\$2 17
West Thompson, Conn.	1 00
South Truro, Mass.	3 00
Warehouses Point, Conn.	1 45
Danielsville, Conn.	2 35
Thompsonville, Conn.	2 75
Rev. Wm. H. Richards,	1 00
Norwich Landing, Conn.	2 25
Taunton, Mass.	4 50
Scitico, Conn.	2 00
Wapping, Conn.	2 36
East Hartford, Conn.	2 89
Ketch Mills, Conn.	7 2
East Glastenbury, Conn.	3 50
Etna St., New Bedford, Mass.	4 00
New London, Conn.	5 82
Mansfield, Conn.	17
Sandwich, Mass.	3 85
Marshfield, Mass.	2 09
East Cambridge, Mass.	2 35
Boston, Church St.	7 00

F. RAND.

Religious Summary.

**REVIVAL IN ROCHESTER.**—A letter from Rev. Schuyler Seager in the *Northern Advocate*, states that he has received nearly one hundred on probation in his charge; that a large number have joined in the West charge; that more than two hundred have been converted up to this date; and the work is still going on plausibly.

**SABBATH OBSERVANCE.**—The Committee of the Scottish Sabbath Alliance have transmitted a memorial to the Premier, requesting the close of post-offices on the Sabbath. The mortal states that in 1839, upwards of five thousand clerks in Scotland alone were compelled to break the Sabbath in this way.

**WHAT NEXT?**—The authorities of the city of Charleston, S. C., have prohibited the sale of “Discipline of the Methodist Church, South,” because it retains a section of the general Discipline of the Church, which they consider “a great sin of Satan.” They say that it may be “interpreted” and that is perhaps even more startling, the *Annals of the Methodist Church of South Carolina*, which state that the General Conference of that State have sanctioned the uncompromising submission of the Southern branch of the Methodist Episcopal Church in the singular portion of having an amended code of discipline which cannot be circulated among its members.—N. Y. COR.

**RETURN OF MISSIONARIES.**—Mr. and Mrs. Wade, the well known Baptist missionaries in Burma, are about returning to this country. Mr. Wade’s eyes are so seriously affected that his physician for blindness can only be avoided by the change of climate. They are expected here early in the spring.

**REFORMED DUTCH CHURCH.**—The *Christian Intelligencer* says that unusual attention to the subject of religion is now observed in several congregations of that church.

**ARCHBISHOP OF CANTERBURY.**—Dr. Sumner, the Bishop of Chester, to the utter consternation of the Puseyites, has assumed the position, that is, he is to be the Archbishop of Canterbury.

**PRUSSIA.**—In Berlin, as well as in Vienna, there have occurred disturbances of the public peace, that threatened to give a very alarming turn. At the former place much blood was going on, during last Friday, a very large number of the press, and other reforms already granted by most of the other German governments. Several meetings in the Parks had been held and dispersed by the military. On Tuesday, March 14, these meetings were again held, and the Emperor issued a decree forbidding the meetings, which they had passed, and the establishment of a Republic, &c., which were ordered to be printed.

The bill relating to the adjustment of California claims was taken up by Mr. Dix gave an interesting description of the various projects proposed for the settlement of California under the protection of Great Britain. After some further debate, the bill was laid aside, when the Senate went into Executive session.

**HOUSE.**—The House resolved itself into a Committee of the Whole, and took up the Indian appropriation bill. After much discussion on sundry items, the committee rose and reported it to the House. The amendments were concurred in by the House, and the bill was passed.

**M. Atherton replied, defending the Secretary’s estimate.**

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**SENATE.**—Wednesday, March 29.—A bill was reported to establish a military system.

The bill was taken up and discussed by Mr. Phelps of Vermont, who set down the public debt at \$92,000,000. The bill was finally passed by a vote of 34 to 2.

**HOUSE.**—The Oregon territorial bill was discussed by Mr. Green of Ohio, and approved. Mr. Provoost and Mr. Smart, of Maine, who were the Provin.

**SENATE.**—Wednesday, March 29.—A bill from the House respecting the improvement of the Hudson and Savannah rivers, and for changing the location of certain light-houses and buoys on those rivers, was read a third time and passed.

**Mr. Allen of Ohio** introduced joint resolutions congratulating the people of the United States upon the recent Revolution through which they had passed, and the establishment of a Republic, &c., which were ordered to be printed.

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**HOUSE.**—The House, in Committee of the Whole, proceeded to the consideration of the bill in favor of refunding bonds advanced to volunteers—which gave rise to considerable debate.

**Mr. Lathum of Ohio** made a long speech in favor of the bill.

**Mr. Lathum of Ohio** was elected as an Independent Democrat. He was opposed to all acquisition of territory, unless it could be excluded.

**Without coming to a decision, the Committee rose, and the House adjourned.**

**SENATE.**—Thursday, March 30.—A petition was presented by Mr. Hale, numerously signed by citizens of New York, praying that Congress would make a report, expressive of its opinion whether slavery ever had a constitutional existence. Mr. Dix gave an interesting description of the various projects proposed for the settlement of California under the protection of Great Britain. After some further debate, the bill was laid aside, when the Senate went into Executive session.

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**SENATE.**—Friday, March 31.—After disposing of several private bills, the next business was the resolution of Mr. Allen of Ohio, offering the congratulations of Congress to the French people upon their glorious triumph in the overthrow of the monarchy and the establishment of a republican government.

**Mr. Lathum of Ohio** moved to lay the motion to receive on the table.

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**SENATE.**—Saturday, April 1.—The Senate was not in session.

**SENATE.**—The bill granting compensation to the Land Register, Mr. Scott of Chillicothe, was taken up, discussed a considerable length, and passed. The House then adjourned.

**SENATE.**—Sunday, April 2.—The president of the Senate approved the conduct of Mr. Ross in organizing the provisional government. The message was referred to the Committee on Foreign Relations and ordered to be printed.

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From the Sheet Anchor and Light Ship.  
CHRISTIAN MARINER'S HYMN.

BY MRS. SOUTHEY.

Launch thy bark, Mariner,  
Christian, God speed thee,  
The breeze woos thy canvas,  
Good angels lead thee.

Trim thy sail wavy,  
Tempests may come,  
Keen thy course steadily,  
Christian, steer home.

Look well to the lee bow,  
Breakers are round thee,  
An eye to the plummets now,  
Shallows may ground thee;

In with the top-gallants there,  
Grasp the helm fast.

So—keep away a point  
While sweeps the blast.

What of the night, watchman?  
What of the night?

Closely—but quiet,  
No land yet, all's right.

A bright eye to leeward,  
Danger may be

At an hour when all seemeth  
Securest to thee.

Ha! a norther approaches,  
See every rope clear;  
Quick I in with the top-sails,  
The tornado is near!

Now smothered in foam,  
The Petrel fits o'er him,

A smile curts his lip  
Tho' death is before him.

The red lightning flashes,  
Loud peals the thunder,  
Her yards dip the sea,  
Her lee rail is under.

Steadily looks he  
From larboard to starboard,  
Strained in each seas.

From deck plank to garboard.

Now gains the leak, fast,  
Look to the hold.  
Cut loose the deck load,  
Throw over the gold.

There! the ignots are gone,  
Now the ship rights.

See! the haze of the land,  
And lo! the red lights.

Oh! turn not to gaze  
At inlet or island,  
But safe from their shallows  
Steer straight for the highland.

Speed, speed to the haven,  
Cut thro' the foam.

Christian, cast anchor now,  
Safe in thy home.

#### TO-DAY AND TO-MORROW.

To-day, man lives in pleasure, wealth and pride,  
To-morrow, poor, of life itself denied.  
To-day, lava plains of many years to come,  
To-morrow sinks into the silent tomb.  
To-day, his food is dressed in dainty forms,  
To-morrow, himself a feast for worms.  
To-day, he's clad in gaudy, rich array,  
To-morrow, shrouded for a bed of clay.  
To-day, enjoys his hulks built to his mind,  
To-morrow, in a coffin is confined.  
To-day, floats on honor's lofty wave,  
To-morrow, leaves his title for a grave.  
To-day, his beauteous visage we exalt,  
To-morrow, loathsome in the sight of all.  
To-day, he has delusive dreams of heaven,  
To-morrow cries, "Too late to be forgiven."  
To-day, he lives in hopes as light as air,  
To-morrow, dies in anguish and despair.

#### BIOGRAPHICAL.

Mrs. ALICE WINSOR, wife of Mr. George Winsor, died in Duxbury, March 15, aged 56. In the death of sister W., our church has been deprived of one of its brightest ornaments. She was one of the first, in D., that gave her heart to the Savior, under the labors of father E. T. Taylor, and from that hour, till the morning she was translated, a period of nearly thirty years, she never faltered in her Christian course, or ceased to bear the cross. Preachers who have labored in D., in years gone by, will not soon forget the kind home they ever found in her family. And may the church never forget, or cease to imitate her zeal, to advance the cause of Christ. "How many die as suddenly, not as safe."

H. C. ATWATER.

Mrs. SARAH PERKINS, wife of Mr. Oliver Perkins, died in Oxford, Me., March 17, aged 62 years. Her path was through a mountainous country, clouds and darkness often being about her, yet having "faith in God," her support and consolation were from heaven. She was an old pilgrim, it being about twenty years since with the Methodists she started for heaven. As her faith failed not, we trust she has gained "the land of pure delights," greeted the departed, glorified ones, and joined the church triumphant forever.

SILAS M. EMERSON.

Pond, March 28, 1843.

HANNAH HERRICK, wife of Otis NEWELL, and daughter of Jeremiah and Hannah Bemis, died in Weatherfield, of consumption, March 8, aged 27 years and 9 months. Sister Newell embraced religion and joined the M. E. Church, when about ten years of age; from which time she lived a consistent Christian. Her light was not of an intermittent kind, but steady, constant, radiating from every point of her Christian character, at home and abroad, reflecting the lamb-like temper, the meek and quiet spirit of her Divine Redeemer. As was her life so was her death. She had peace in believing and a good hope of rest in heaven. May the grace of God rest upon her dear companion and child, and prepare them for the same rest with her, in glory.

Z. S. HAYNES.

Sister LOTS PAINE, wife of Bro. Jeremiah Paine, died March 19, aged 33 years. She was converted at the early age of twelve, sanctified at the age of 23, and died in the triumphs of the gospel, before reaching the thirty-fourth year of her life. As a Christian, and member of the M. E. Church, much might be said of her excellencies, but suffice it to say, she lived beloved and died lamented. During her last sickness, it was my pleasure to visit our sister very often, and at every visitation, the Divine glory rested upon us, as when the cloud rested upon the Jewish tabernacle. The shouts of "glory, glory, glory," which burst from the lips of our sister, were sufficient to strike infidelity with awe and fill the Christian with songs of victory.

W. LEONARD.

South Truro, April 1.

MISS SUSAN JANE CLEAVES, daughter of Ebenezer Cleaves, died of consumption, in Saco, March 6th, aged 23. In early life, she embraced religion, and when called to die she was peaceful and happy. "Let me die the death of the righteous."

C. MUNGER.

#### FAMILY CIRCLE.

##### THE HISTORY OF A DAY—A SKETCH FOR HUSBANDS.

BY T. S. ARTHUR.

Mrs. Lundy had been up for half an hour, busy about one thing and another, when Mr. Lundy rubbed his eyes open, and concluded, after thinking over the matter some five or ten minutes, that it was time for him to be getting ready for breakfast. So he crept out of bed and commenced dressing himself.

"I wish you would get me some hot water, Agny," he said to his wife. "I must shave myself this morning."

Mrs. Lundy was busily engaged in dressing a little resisting urchin.

"Yes, dear," she replied, "in a moment."

Mr. Lundy waited about a minute, and then said, a little impatiently:

"I declare Agnes! I'm out of all patience!" he said, on entering her chamber a few moments afterwards. "I told you when I went away this morning, that I wished dinner at a punctual hour, and there isn't even the sign of its being ready. It really looks as if it were done on purpose."

"If I had the cooking to do, you should never wait a minute. But I can't always make servants do as I please," replied Mrs. Lundy.

"That's all nonsense. I don't believe a word of it. I wonder how I'd get along in my business if I were to let my clerks do as they liked. I have a certain order in my business, and every subordinate has his duties, and knows them must be done. Reduce all your household matters to a like order, and keep every one strictly to his duty, and you'll have things right, but not without."

Mrs. Lundy feared her husband; or, rather dreaded and shrank under his displeasure. If she had been more independent and spirited, she would have silenced, instead of borne his selfish complainings. But she was a weak, patient, suffering woman, who rarely spoke of what she felt, or resisted an indignity. She did not reply to her husband's domineering and dictatorial words any farther than to say in a subdued manner:

"If you had ignorant, careless, self-willed Irish girls to deal with, instead of intelligent clerks, you might find it as difficult as I do to have things kept in order."

"Send them away if they don't do as you wish. I'd never keep a girl in the house an hour, if she didn't do everything as I directed."

There were some meek words said about the time it takes to dress and see after so many children; but they made no impression on the mind of Mr. Lundy.

"These sausages are done to death," said Mr. Lundy.

The wife remained silent, but looked worried.

"Mere dish water," said Mr. Lundy, as he set down the cup, with an expression of disgust on his face. The coffee was not to his liking.

"I wish, Agnes, you would look a little after Sarah in the morning. We hadn't had anything fit to eat at breakfast-time for a month."

"I don't know how I can do more than I do. Mr. Lundy. I'm sure I've not had a moment to dress since I got up."

"Still, I think you might spare a moment or two to see if things were going on right in the kitchen. Comfortable meals are half the comfort a man has at home."

Mrs. Lundy sighed, but answered nothing to this ungracious remark."

"Your head looks like a perfect mop, Agnes," said the husband, as he leaned back to pick his teeth, after having finished his breakfast, and made a more careful observation of his wife's appearance. "You are getting down-right careless about your person."

Mr. Lundy did not expect any reply to this, and he was not disappointed.

"The children will be late at school," calls out the punctual Mr. Lundy.

Just then his boots were brought in.

"Why didn't you black the old pair, as I said?" he asked of the boy, impatiently.

"I didn't know you wanted the old pair," replies the boy.

"Didnt' Mrs. Lundy tell you that I wished them?"

"No, sir."

"Well, I do. Go and brush them as quick as you can. I ought to have been at the store long ago."

Mrs. Lundy, who is coming down stairs with the children, at last ready for school, hears what has been said to the boy, and is thereby reminded of her neglect in not having informed him that her husband wanted his old boots.

"I declare, Mr. Lundy, I forgot to tell William," she says. "I have so much to think about and see after."

"No matter—I'll attend to it myself next time. If you want a good servant, serve yourself," coldly replied Mr. Lundy.

The children off to school, Mr. Lundy taking himself off also, says, as he stands with his hand upon the door:

"I wish, Agnes, you would see that Sarah has dinner in time. You know how it annoys me to wait."

"I will try to have it got ready, replies the wife, an expression of pain and lassitude passing over her face.

"Are you not well, Agnes?" Mr. Lundy asks.

"No," she replies; "I've been suffering with a dreadful toothache all the morning, and I feel as if every nerve in my head were alive."

"Why don't you have that tooth out? I had to have every tooth in my head extracted."

Mrs. Lundy turns away with a feeling of discouragement. She is heavily burdened, and has no true sympathy.

Mr. Lundy walks towards his store, health in every vein and vigor in every muscle; and his wife goes wearily up to her chamber, half mad with pain and every nerve excited and quivering.

Arrived at his store, Mr. Lundy smiles and chats and pays two or three or four checks, and two or three bills. These acts, with a general supervision of what is going on, make up the sum of his doings, and brings him, with a good appetite to the dinner hour, when he sets off home, allowing himself just the number of minutes required to walk there, and expecting to hear the dinner bell tinkle as he opens the street door of his house.

After Mr. Lundy left for his store, his wife took the baby and carefully washed and dressed it, during all the time of which operation its loud piercing screams rang wildly through her head, and caused both tooth and head to throb.

During their time, and no one dreams that their husbands are accessories to their death. But it is even so. Not in maternal duties alone lies the cause of the wife's pale face and drooping form, but in the over-tasks of her peculiar position. She is worked too hard—harder than a slave in the cotton field. To often she is nurse and seamstress for half a dozen children, and superintendent of her household besides, she will bind over the needles night after night, in pain and suffering from lassitude, while her husband sits enjoying his volume by her side, not dreaming that it is his duty, in order to save his wife from toil beyond her strength, to prolong his labors, if that be necessary, in order to afford her the assistance required in meeting the thousand wants of her children and household. If there are any extra tasks to perform, any extra exertions to make, the husband is the one who should perform or make them, and not the wife, for he has superior strength.

We hear a great deal about the husband coming home, wearied from his store, his counting

room, his office, or his work-shop, and the wife is repeatedly enjoined to mind him on this account, and to provide comfort, quietude and repose for him at home. This is all well enough, and she should do so as far as it lies in her power. But we doubt if as many men come home over-wearied with toil to their wives, as come home to wives who are themselves over-wearied.

Husbands! if you love your wives, think of these things. Don't say that the story suits Mr. So-and-So admirably. Look narrowly into your own sayings and doings at home, and see if it doesn't suit you in more than one particular.

they lifted up their hearts to God for pardon and cleansing. Nor did their penitence end in words. They saw a work before them—a mighty work indeed—but one which Divine Providence had most evidently placed in their path; and they hoped that by a life of usefulness, the sincerity of their repentance might be made evident.

Here were ten native women, untutored pagans, who knew nothing of the true God or of eternal life: and here, also, were children growing up—*their own and their companions'*—without any suitable instruction pertaining to this world or the world to come. They resolved to attempt this great work. They were both naturally of a sedate turn of mind, and Young had a tolerable education. With untiring assiduity they applied themselves to the instruction of their little colony, teaching them the arts of civilized life, as well as the truths of the gospel, and establishing the observance of the Sabbath and regular public worship.

The death of George Young, in the year 1800,

left Adams sole patriarch of the community. A blessing had evidently attended their labors; a large portion of the heathen women had hopefully become Christians, and the children were growing up an intelligent and civilized race.

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